A *Word* to the *Well-Inclin'd* OF ALL PERSWASIONS.

Together with

A Coppy of a Letter from *William Penn* to *George Keith*, upon his Arbitrary Summons and Unjust Proceedings, at *Turners-Hall*, against the People Called *Quakers*.

THis following Paper is intended for an Answer to *George Keith*'s Notice of another Meeting at *Turners-Hall*, the 21. of the Month call'd *April*, 1698.

We hope that the Wise and Judicious of all Perswasions, will both Approve our past Absence from such sort of Meetings, and our not Bowing to the like Proceedings, since their Tendency being rather to *Prophane* than to Promote *Piety* and *Charity*, which ought to be the Chief End of all Truly Religious Assemblies: Which being said, as an *Advertisement* to them that Read this Paper, we now apply our selves to you chiefly, that frequent *Turners-Hall* on these Occasions; since 'tis for your Sakes that we are Concern'd, to take this Publick Notice of what is done there; that it may appear to you, and such as may yet have a better Opinion of *G. K.* than he deserves, that we are in the Right, not to gratifie him in complying with such Publick Meetings of *Strife* and

Confusion. And we must tell you freely, if you have any Just and Serious Regard for the Honour of Religion in general, we cannot see how you can do less than *Discourage* them, instead of Censuring us for declining them, and that for these Reasons following.

1. That such Meetings are rarely to Edification, when even That is intended: But these are manifestly for *Abuse*, and to stir up *Levity* and *Prejudice* against us; and look more like a *Bartholomew-Fair*, or Stages of *Buffoonry*, than Religious Assemblies; and, as such, are understood and disown'd by Impartial and Sober People.

2. It is at the Instigation of a Man, who hath, of late, breathed out Revilings and Threatnings against us, since his Defection from his Ancient Principles, Practice, and Society, and is now become, not only Ungrateful, but *Rude* and *Deceitful*, as we have manifested in our Printed Answers to him, Unanswered by him.

3. He began with *Printing*, and there we have followed him from step to step hitherto, leaving nothing material Unanswered, which we take to be the fairer, more substantial, and edyfying Method.

4. He is a **Stray** to this Day, that no known Religious Party Owns or lays Claim to, that we know of; and therefore not of Weight enough for our Notice, after the *Long-Suffering* and *Kind-Treatment* we have expresst towards him, the *Persecution* we have suffered from him, and the many Books that have been written in Answer to his repeated and new-vampt Cavils against us.

5. His Offers were not, nor now is, for Meeting **by Agreement of both Sides**, but for one upon his own Terms: He must *Summons*, *Dictate* and *Impose*, *Time*, *Place*, *Matter*, and Judges also, or it will not do with him.

6. There could be no Reasonable and Just End proposed for such Meetings that might induce our Compliance, all Circum-

Circumstances considered, since there was no Intimation of any Persons to be there, whose *Tender Consciences* wanted Satisfaction from us. And as for the Vindication of our selves from such Exceptions as are made against us, it hath been fully done already in our *Printed Answers* to him. Wherefore it must only have been to have gratified the *Envy* and *Levity* of *G. K.* and a few other Prejudicate Persons: And we Value *Religion*, our *Publick Liberty*, and *Reputations* at another rate, than to expose them after such an Ill and Trival manner.

But yet again, that you may farther see what a Man *G. K.* is, and how little reason we have to take any more Notice of him, we Intreat you weigh these following Considerations, *&c.*

1. There is no need that we Defend our selves against his Charges and Exceptions, since himself has so often, and so well done it, when made by other Enemies. Pray see his Books, *i. e. Immediate Revelation*, &c. those against *R. Gourdon*, *Scholars of* Aberdeen, *Baptists of* London, and *Priests and Professors of* New-England and others.

2. And as he hath repeatedly Vindicated our Doctrines as *Scriptural*, *Primitive*, and *Christian*; so has he Pledged his *Inward Sense* to Vouch for us as the People of God; at divers times pleading his *Inward Sense of God's presence with him*, in maintaining our Religion as Christian, and us as True Christians, in walking up to it. After which, *what is to be said for such a Man, or what more against him*, with respect to his present Practices; For what greater Evidence of Union, Satisfaction and Concurrence can any Man give, than to declare, from an **Inward Sense**, **given** (as he said) **by the Spirit of God, that we are the People of God**; Which he hath often affirmed. And what greater Levity and Enmity, than to run **Counter** to us, and to **Rally** and **Excite** all sorts of Enemies against us, for only believing and

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adhering to the **same** Principles, and Preaching the **same**, and **no other** Doctrines, than such as we *Believed* and *Preached*, when he declared he had that *Unity* with us, and *Inward Evidence* for us.

3. He has Endeavoured to render us as a People *Divided*, and as if the better part of us were with him, that he might expose them, the more, he chiefly strikes at, while he is Divided from us, for we know not of **one** in the Three Kingdoms, that was accounted in Unity with us at the time of his coming for *England*, (which is now about Four Years) that does adhere to him, notwithstanding the Clamour and Noise he has made, and the Dust he has raised to cloud the Reputation of our Profession.

4. He Insinuates *Mighty New Discoveries*, to Vilifie and Debase others, and as such his Work is Entertained and Improved by some Busie and Restless Adversaries; whereas in reality he is chiefly a *Copy*, not an *Original*, in that he says little material, but what has been said already by other Publick Adversaries, many Years ago, and as often particularly Answered: So that here is in substance, *no new thing*, but what our Bitter Opposers threw at us above Twenty Years past, and which is now lick'd up by *G. K.* and again spit out at us to his own Shame and Confusion.

5. But it seems the **Force** and **Credit** of this Pretended New Discovery, has been his **Antiquity** amongst us, which we say is the Aggravation of his Folly or Insincerity: For no Man of Common Sense can think, that one of his Pretentions to Learning and Religion, should be **Thirty Years**, in finding out what the *Quakers were*, or whether **himself was a Quaker**: Nor is it probable, *That any Man in his right Mind, would Imbrace so Decry'd, so Despis'd, and so Suffering a Perswasion*, as the World knows ours has been, and yet be **Ignorant of what he Joined with, Preached up, Writ and Suffered for.**

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6. The Two Persons Living, whom he mostly Vilifies, *viz. G. W.* and *W. P.* were his **Orthodox Christians**, and **Dear Brethren**, about Five Years past in *America*, and then and there he urged the **Orthodoxy** *of their Writings*, to Justifie himself; though now he perversly pretends to prove the same *G. W.* and *W. P.* Antichristian, *&c.* Wonder not therefore, Reader, if we think not this Man upon Equal Terms with us, or our selves under the like Obligations to him, that we might be towards a fair Adversary, who, after our many Meetings with him, Patience towards him, and Pity for him, hath turned the Deaf Ear, and suffered his Pride, Passion, and Revenge, not only to render Fruitless all our Christian Endeavours towards him, but to become the **Epitomy** and very **Common-place** of all the Malice of our preceding Adversaries.

We pray God Almighty, to make him truly sensible of that *fearful Lapse* he is under, and of that *Mystery of Iniquity* that has wrought in him, to the Overthrow of the Good State of Mind he once knew amongst us; and which he hath (since this grievous Revolt) acknowledged he once Enjoyed in Fellowship with us, that so he may Repent, and receive Forgiveness for his Foul Prevarications, both with God and Man.

Signed on the Behalf of those Concern'd, by

T. Story.

The Substance of this fore-going Paper was delivered in Print at his Meeting at Turners-Hall *the last Year; and being sensible of the good Effect it then had with Persons Unprejudicate; it is thought fit to Reprint it, adapted to the present Occasion.*

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A Copy of a Letter from *William Penn.*

Briſtol, *the 16th of the 2d Month*, 1698.

George Keith,

'IT is ſome Surpriſe, thou ſhould'ſt be unwilling, after thy many Summons and Challenges, to meet me at a Select Meeting in my particular Caſe, when thou ſeemeſt by thy General Letter, to propoſe a Select one for us All, that thou haſt Summoned to appear at *Turners-Hall*.

'The Excuſe thou giveſt, Looks to me not ſo Candid as might have been expected from a Man of thy pretences, ſince what Injury thou ſuppoſeſt I have done, might by the Report of ſuch a Meeting have been Repaired, as Credibly as if a greater Number of Witneſſes. For if thou art only to be Righted, as publickly as thou thinkeſt thou wert wronged, no leſs Number than what was there, if any other Perſons, or Place ought to ſatisfie thee. But when thou calleſt to mind how publickly thou haſt Staged and Condemned us, for the worſt of Hereticks, without any Limitation of Number, or Regard to Qualifications of Perſons, or our Conſent at all to ſuch a Meeting, Citing us, Arraigning and Condemning us not only Arbitrarily, but without a Copy of our Indictment; naming to us neither the Subject of thy Exceptions, nor the Books out of which thou takeſt them, and leſs, the Paſſages attack'd and oppugn'd by thee. But that which augments my Wonder, is, That for all the Wrongs, thou haſt or may'ſt Commit againſt me, thou thinkeſt I ought to be ſatisfied with a Select Meeting of equal Choice, in order to Right me. Now I cannot underſtand,

'ſtand, why it is not as Reaſonable for me to propoſe a 'Select Meeting, equally Choſen, in order to hear thy Ex-'ceptions againſt me, as for thee to propoſe ſuch an one, 'after thou haſt, in my Opinion, Injured me, in order to 'make me Satisfaction? Is not Prevention better than the 'Difficulty of a Cure. But, would'ſt thou be willing we 'ſhould chuſe *Arbitrators* (as thou calleſt them) for thee, 'as thou haſt done for us? Or, would'ſt thou think us 'equal and fair (if we were to chuſe) to pick out thoſe 'that have pre-judg'd thy Caſe? That believe thee Erro-'nious, and that are of a Church that has perſecuted thee, 'and who are of the Sentiment, if not of the Charity to-'wards thee, that the Rattle-Snake Man is towards us. But 'by thy laſt Letter it ſeems to me, as if thou didſt deſign 'not to have us preſent; and indeed in thy former Letters 'alſo, by making the Conditions ſo unequal; or, rather, in 'allowing us none at all, and ſo putting us beyond a poſſibi-'lity of complying with thee. For who was ever thought 'a fair Adverſary, that refuſed the Perſons charged any ſhare 'about Time, Place, or Auditory? Or, a Copy of the Mat-'ters to be exhibited againſt them? Should we treat all 'ſorts of Adverſaries at this Rate, and every Party of Pro-'teſtants one another, that have Differences, and Contro-'verſies about them; what a ſtate of Confuſion and Strife, 'as well as Injuſtice, would the Nation be in? But, I fear, 'thou car'ſt not what thou doſt, to be revenged upon ſome 'of the People called *Quakers*; and, indeed, upon all of 'them, and their Profeſſion too, for their ſakes, becauſe they 'could not diſſemble with their own Conſciences, in wink-'ing at thy Proceedings; ſo unlike thy former Principles 'and Conduct, when thou wert as good a Man, and as much 'thy ſelf, as thou haſt been ſince every jot. O, *George 'Keith!* 'tis hard for thee to kick againſt all theſe Pricks! 'The Lord give thee Repentance, that through a deep and

'effectual

effectual Sorrow, thou may'ſt be forgiven thy very heinous Offences, and be reſtored to the Flock of God, that thou art ſo ſadly gone aſtray from, if not too late. This is the fervent Deſire of (I think, I may ſay) the moſt evilly entreated of all thy old Friends, and yet thy well-wiſhing Friend for all that,

William Penn.

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Wm Clarke

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